THAPPELLATION OF

IOHN PENRI vnto the Highe Courte of Parliament, from the bad and vniuſt dealing of th'Archb. of Canterb. &c. with the reſt of his colleagues of the high commiſſion: wherein the complainant, humbly ſubmitting himſelfe and his cauſe vnto the determination of this honorable aſſembly: craueth nothing els, but either releaſe from trouble and perſecution, or juſt tryall.

PSALM. 35. 19, 20, &c.

Let not them O Lord, that are mine enemies vniuſtly reioyce ouer me: neyther let them winke with the eye that hate me without a cauſe. For they ſpeake not peace: but they imagine deceitfull matters againſt them that are quiet in the land. And they gape vpon me with their mouthes, ſaying, Aha, aha, our eye hath ſeene. Thou haſt ſeene it O Lord, keepe not ſilence: O Lord, go not far from me. O Lord, awake, and ryſe to my iudgement, even vnto my cauſe, my God, and my Lord, iudge me O Lord according to thy righteouſneſs: and let them not reioyce ouer me. Let them not ſay in their hearte, O our ſoule reioyce: neyther let them ſay, we have deuoured him.

IEREM. 20. 11.

The Lord is with me as a mighty Gyant, therefore my perſecutors ſhall be ouerthrowen, and ſhall not prevaile, and ſhalbe greatly confounded, for they haue done vnwiſely, &c.

ANNO DOM. 1589.

HARVARD UNIVERSITY

To the right Honorable, th'assembly of the *High court of Parliament*, IOHN PENRI wisheth the direction of Gods spirite, in all their consultations, that they may so behaue themselues in the setting forward of Gods glorie, and the good of the weale publique: (as to the day, wherein the sonne of God, Christe Iesus, shall in flaming fire, render euerlasting perdition, to those that obeye not the Gospell) they may bee found blameles in his sight. *March 7.*

THat which in regard of my priuate safetie and quietnes (right Honorable and worshipful) I am bound before the Lorde to performe, the same hath the credite and good report of the cause of God, in the promoting whereof, by his great and vnspeakable mercies, I haue bene employed whether I would or no, at this present enforced me to accomplish. The care of procuring mine owne safetie (by al lawful whics) from the dangerous attempts of those that seek nothing els, but mine vtter ouerthrowe and vndoing: nature it selfe, and especiallie Gods ordinance hath layed vpon my shoulders. The burthen whereof I cannot reject, vnlesse I would shew my selfe on the one side, more vnnaturall then the brutie beastes, which will neuer be guilty of their owne dammage for the most part, if they see any way to auoide the same: and on the other side, to correct Gods prouidence in refusing to trie al the lawful means, which he hath ordained and appointed for the deliuerie of his children, out of the hands of their malicious enemies. But seeing vnto this care of my priuate safe

gard, is also joyned the publike clearing of Gods eternall truethe, from all the slaunders, wherewith the iniquitie of mine aduersaries, by my vnjust trouble would take occasion to staine the same: why not all men clearely see, that I am drawen into this action with a twofold coard (which as the wise man saith, is not easily broken) of vnanswerable necessitie?

The vnjust dealing of the Archb. of Canterb. & others of the high commission, is such towards me, and of a long time hath bin, as in the dayes of peace and publike tranquillity, of my gracious and dread soueraigne Queene ELIZABETH: I may nowe justly account my selfe, to be one, that in regarde of liberty and quietnes, am vnjustly berefted of the former publique benefit. The cause why I enioy not the same is, that my conscience will not suffer me (whome the Lord of his infinite goodnes, hath enlightened with the knowledge of the saving truethe of his gospell) to beholde with silence, the lamentable misery of soules, wherein my countryme n the inhabitants of Wales liue at this present, both in respect of their great ignorance and the grieuous deformity of gods sanctuary among them. And I enjoy not the same, because vnto my small ability, I haue laboured and doe labour to effect some redresse of their foresaide misery, by lamenting their case, shewing vnto them and your Hh. their griefe, together with the medicine, which the lord hath sanctified as his owne ordinance to cure such maladyes. An vnworthy president to be conueyed vnto posteritie, that it should not be lawfull for a man in the time of knowledg, to lament the ignorance of his bretheren, in the time of the saving health of mens soules, to withstand their violent perdition, in the

time

rate of Sions buildings to lament and repaire the
ruines there of. And that in a ſtate profeſſing coun-
trywith the Romiſh religion, it cannot be ſafe for a
man to ſpeake againſt the formication of that ſtrum-
pet, and humbly to intreat, that the holy temple
may be cleanſed of all her pollution. And yet be-
hold, ſuch is my caſe for bewailing the ſpiritual bon-
dage of my countrimen, for ſhewing vnto them the
way whereby they might be reſtored vnto the glo-
rious liberty of the ſonnes of God, for crauing that
they may be trained in this way, and for mocioning
that Gods holy ſanctuary among them may be puri-
fied, I am toſſed from poſt to piller, and permitted
to haue no aſſurance of quiet aboade in any of her
majeſties territories and dominions, by the men a-
forenamed, beſides the injurious impriſonment,
wherein heretofore they haue deteined me for this
ſame cauſe. And to the ende I may truely acquaint
you of the parliament with my troubles, and the
true cauſes thereof, you are to vnderſtand, that the
beginning of theſe mens hatred towards me, did a-
riſe from the goodwill I beare vnto the glory of my
God and the good of his church, and that the contí-
nuance thereof, is for the ſame cauſe. For vntill ſuch
time, as the Lorde vouchſafed to vſe me (moſt vn-
worthie, I acknowledge from the bottome of my
heart) as an inſtrument to motion the parliament,
holden by prorogation, in the 29 yere of her Maje-
ſties raigne, in the cauſe of Gods truth, I was a man
altogether vnknowne vnto th' Archb. or any other
of the high commiſſion, by whome I am now perſe-
cuted. My ſuite then vnto the parliament was, that
the goſpell of Chriſt might in a ſauing meaſure, be
made knowen and publiſhed amongſt the inhabi-

tants of wales, my deare & native countrimen. The equitie of this petition, I manifested in a published treatise, allowed to be printed by publike authority. The supplication, together with the printed treatise, were preferred by a worshipfull gentleman of my countrie, being himself a member of the house, who also shewed the equitie of the petition, and in effect auouched the truth of that which in the treatise was set downe. The suit I was perswaded, would haue beene verie plausible in a christian state, and the parliament shewed no dislikinge hereof, though they sinned in the careleſse respect they had thereunto. Th'Archb. and his associates were contrarie minded, they thought the enterprise to be intollerable. And yet was there no alteration of the established gouernment of Bishops at that time sought for. The dislike of the petitio they did not conceal, and therfore presently dispatched their warrants to call in the printed bookes, and to enquire for the author. The books in nomber about 500. togither with my selfe, were fastened vpon by the wardens of the Stacioners, M. Bishop and Denham, accompanied with Cole the Pursiuaunt, wherevpon being caried before the high commissioners, I was for enterprising the former action, charged by th'Archb. owne mouth, not onely to be a factious slaunderer of her Majesties gouernment: but also to haue published flat treason and heresie in my saide treatise, I was threatned very bloodily, and reuiled vpon in a most vnchristian sort, with earnest protestation, that they woondered how I durst follicite the parliament in that petition. See the cursed and outragious prophanenes of these, whom the Lorde hath in his just judgement giuen ouer to withstande the mightie

Master Edward Donne.

power

power of his word! As though the matter were to be astonied at, that they should be more forward in hindring the cause of Gods glory, then meaner men should be to promote the same. If they had beene the true gouernours of Gods Church, they woulde haue shewed themselues the most earnest fauorers of that supplication. For it is well knowen, in what a taking the country of wales is, for want of the true knowledge of God. And assuredly they, who of intended mallice withstood that motion, shal one day feele the price and reward of their disobedience vnto their neuer ending woe. VVell, mine offence in presuming to speake in the cause of God, oppugned by my betters, was accounted so haynous, as in close prison I must be kept 22. daies, at the keepers vttermost perill. Before my departure from the commission, vnderstanding their intent to commit me, I demaunded the particuler cause why I was so hardlie dealt with. Answere was made, that they would examine me againe and then I should know. After a moneths imprisonment I was deliuered without anie examination, or anye mention of the crimes of heresie and treason wherewith I had bene charged. And so vnto this daie, I remaine ignorant of anie expressed cause wherefore, they either tooke away my bookes, or debarred me of my libertie, and readie by the grace of God, both to conuince the high commission of most injurious dealing in the premises, & to cleare my selfe of anie crime they can lay to my charge, whensoeuer, before you of this honorable assembly, or any other equall judgement seat they darebe tried with me.

Since the time of my release, I sawe my selfe bounde in conscience, not to giue ouer my former pur-

purpose, in seeking the good of my countrymen, by the rooting out of ignorance and blindnes from among them. And as it pleased the lord to increase this my care, so haue mine aduersaries augmented their rage and fury towards me, and especially to the cause that I maintaine. This furye of theirs, at diuers times shewed by many of their instruments, did especially manifest it selfe on the 29. of Ianuary last. At which time one Richard Walton hauing a commission from the Archb. and others, wherein all her maiesties officers were charged and commaunded in her name, to assist the sayd VValton to make entry into all houses, shops, &c. to apprehend all those whome he should any waies suspect, and to commit them at his discretion vnto the next Gaol or prison, vntil farther order should be taken with them, came into the place of mine abode at Northampton, ransacked my study, and tooke away with him all such printed bookes and written papers as he him self thought good, what they were as yet I cannot iustly tel. And not contented to keepe him self within the immoderate limits of a larger commission, then as I thinke can be warranted by lawe, he offered violence vnto diuers persons, and threatened not only to breake open doores (hauing noe such commission) but also to vntile houses, vnlesse he could find me where in deed I was not. At his departure, he charged the Maior of the towne, who then attended vpon him, to apprehend me as a traitor, giuing out that he had found in my study both printed bookes and also writings, which conteined treason in them. Whereas the bookes and writings of greatest disgrace (eve in the sight of his master) which he could there finde, were, one printed

coppy of the demonſtration of diſcipline, and an anſwere vnto maſter D. Some in writing, both which he caried away with him. The treaſon conteined in either of thoſe books, is no other then that which Amaſiah the high prieſt at Bethel, found in Amos the prophet, euen the cleare words of truth not to be abidden in a corrupt ſtate of a church I graunt. Amos 7.

Behold nowe my Lordes, and you the reſt of this high court, the original and continuance of theſe mens enmity towards me. And judg whether I haue not greate reaſon, both for mine owne ſafety, and for the clearing of the cauſe wherein I ſtand, to vſe this lawful meanes of Appelation vnto your Hh. and worſhips from their tirannous and vngodly dealing with whome neither mine owne innocency, nor yet the equity of the cauſe can any whit preuaile. They are knowne to be very mighty, and haue felt them very vnjuſt and tiranous. The only juſtice which I can expect from them, if I fall into their hands, is to be kept languiſhing in priſon during their pleaſure, and neuer ſuffered to come to the triall of my cauſe. If I hoped for any other meaſure, I ſhould reaſon contrary vnto mine owne experience, againſt which no conceite ought to take place.

In conſideration wherof, being now by the lords prouidence kept out of theire handes, and that in the time of the meeting and aſſembly of the higheſt counſell of this kingdome, I doe in moſt dutifull & humble ſort, make this my juſt appelation from the Archb. of Cauterbury and the reſt of his colleagues in commiſſion, vnto you of the honorable and high court of parliament, humbly referring my ſelfe and my cauſe vnto your determination according vnto juſtice. My only ſuite and petition is, that either I

may haue assurance of quietnes and safety, or that the causes of my trouble being laide open by mine aduersaries, I may receiue condigne punishment of mine offences. Where it may be seene that I craue no immunity, let me haue justice and that is all I craue. This in regard of your places you are bound to affoard me, as in the day of judgment you shall answere before him vnto whome no vnrighteousnes is acceptable. I doe mine aduersaries no injury in appealing from them vnto you. For they may be assured of justice at your hands, if they will adueuture to pursue their suite. And me they cannot blame in repairing vnto you for judgment and equitie, seeing from their tribunal seat, I am like to receiue nothing else but gal and woormwood. If their cause against me be good, if it be strong, if it be to be embraced, nowe let them not be ashamed to bring it out into the face of the sunn, here they may be assured of justice, without any suspirion of partiallity. My reasons vsed in my last supplication vnto your Hh. against their gouernment are but a fewe, if D. Bridges, or any of their side can answere them, I wil grant my selfe to haue oppugned the truth, and soe wil destroie my selfe that which I haue built amisse, otherwise they shewe them selues to be but vpholders of a ruinous building, and the repairers of that which wanteth a foundation. They can not refuse you of the Parliament to be their judges, vnlesse either they think much to be tried by you, or because as it is in the prouerb, they which do euil hate the light.

If the high commissioners can justly charge me vvith anye crime, I doe them a great benefite, and greatly endammage my selfe, in appealing vnto the parliament.

They will it may be, alleage the prerogatiue of their commission to be very large, what then? doe they think, herby to haue libertie to oppresse whom

they will, doe they thinke hereby to be aboue the parliament, whereunto al courts in the land are and ought to be subiect, and from whence the highe commission deriueth al the prerogatiue it hath? Are al courts, yea and al persons in the land subiect vnto the parliament only the Archb. and the high commission excepted? What else were this but for them to claime a forreine authority vnto them selues, and to begin after the manner of their predicessors, to shake of the yoke of the ciuil authoritie? Frō which suspicion as they would cleare themselues, so must they be content, to yeeld that the parliament may be the judges betwene vs. Except they be ashamed of their cause and their proceedings therein, they cannot possibly refuse this offer of just trial. And no reason they should, for they cannot pretend them selues either to be greater in power, or more forward in good wil to administer justice, then the R. honourable assembly of parliament is well knowne to be. Though I feare me R. honorable & worshipful, that the Lord wil enter into judgment with you for the smal care you haue to yeld his sonne Christ Iesus his right in this kingdome.

If heere they should demaund by what authoritie, either I may lawfully appeale from them, or by what obligation your honors are bound to giue eare vnto my complaint: although both be already shewed, yet a farther answere vnto both are to ensue as followeth. I appeale from them at whose handes I can receiue no equitie, by the same commission, that the apostle Paul and the prophet Ieremy appealed vnto the ciuil magistrates from the vsurped and tirannical high priestes in their daies. The accepting of Paules appellation by Festus an heathē

That I am bound to appeale, and the Parliament to receiue mine Appellation. Act. 25. Ierem. 26.

iudg, and the deliuery of Ieremy by the princes of Iudah from the ſlanderous accuſations and wrongful proceedings of the wicked prieſts and falſe prophets (beſides many other vnanſwerable reaſons) do neceſſarily bind me to appeale, and the parliament not to denie me the ſhadowe of their winges, vnder which I may be kept from the violence of mine enemies. when Feſtus willing to get fauour with the Iewes, vſed this ſpeech vnto the apoſtle wilt thou goe then to Ieruſalem and there be judged of theſe things before me, Paul knowing that at Ieruſalem the malice of his enemies would be more likely to take effect then elſe where, anſwered I ſtād at Ceſars judgment ſeate, where I ought to be judged. If I haue done wronge, or committed any thing woorthy of death, I refuſe not to dye: but if there be non of theſe things true whereof they accuſe me, no man can deliuer me vnto them, I appeal vnto Ceſar, his appellation was receiued of the Pagan judge. Nowe my ſtate being not in reſpect of danger, altogeather vnlike the condition, wherein the holy Apoſtle was at this time, mine anſwere vnto the high commiſſion is I appeale vnto the parliament, where I ought to be judged. If I haue done any wronge or committed any thing worthy of death, I refuſe not to dye. The parliament wil not be partial in adminiſtring juſtice vnto me according to my deſerts. But if there be nothing laied to my charge, but the defence of Gods cauſe, and the oppugning of impietie and corruption, no man ought to deliuer me into your hands, whoe care not whome you aflict in the maintenance of your owne kingdome, I appeale vnto the parliament. I am in regard of my ſafety as neceſſarily driuen therunto, as the Apoſtle Paul was ro

appeale

appeale vnto Cesar, or rather more. For he might conceiue some hope of justice, when he was to be judged of Festus, who did not so mortally hate his cause as the high priest and others his accusers did, whereas I am to haue you for my judges, who also are mine accusers, and sworn enemies vnto the cause I appeale to the ciuil state, I hope by their meanes to be heard and deliuered from your tyrannie. As the prophet Ieremie was in the like case by meanes of the princes in his time. The high priests and prophets judged him worthie to die, the princes hearing his cause debated in their presence, deliuered him out of danger.

The whol action is set downe cap. 26. of his prophesie in these words. Now when Ieremy had made an end of speaking all that the lord had commaunded him to speak vnto al the people, then the priests and the prophetes and all the people tooke him, and said thou shalt die the death. Why hast thou prophesied in the name of Iehouath, saying, this house shalbe like Shilo, and this city shall be desolate without an inhabitant. And al the people were gathered against Ieremy in the house of the Lord. And whē the princes of Iudah heard of these things they cam vp from the kings house into the house of the Lord, and sate downe in the entry of the newe gate of the Lords house. Then spake the priests and the prophets vnto the princes and to al the people saying: *this man is worthy to dye, for he hath prophesied against this city as you haue heard with your eares.* Then spake *Jeremiah* vnto all the princes and to all the people saying, *the Lord hath sent me to prophesie against this house, & against this city al the things that you haue heard. therefore now amend your waies and your*

Iere. 26. 6. 7. It is no newe thing to find the supposed pillers of the church to be the most pestilent enemies thereof

your workes, and heare the voice of the Lord your god, that the lord may repent him of the plague that he hath pronounced againſt you. As for me: behold I am in your hands, doe with me as you think good & right: but knowe you for certaine that if you put me to death, you ſhall ſurely bring innocent bloud vppon your ſelues, vppon this City & vppon the inhabitants thereof: for of a trueth the lord hath ſent me vnto you, to ſpeake al theſe wordes in your eares. Then ſpake the princes & al the people vnto the prieſts & prophets: *this man is not worthye to dye, for he hath ſpoken vnto vs in the name of the lord our god.*

Let my cauſe now right Honourable, be weighed with the prophecy in this place, thereby it ſhal appeare vnto you, that neceſſitie is laied vppon me to appeale from mine aduerſaries, and that yee are bound to heare my cauſe, by the example of theſe noble men. *Jeremy* was judged by his enemies worthy to dy, and I aſſure my ſelfe it was not their falt that he was ſuffered to liue. They wanted but power and opportunity to diſpatch him. They did what in them lay when they apprehended him, and adjudged him woorthy to die for ſpeaking againſt the State. The princes hearing the greeuouſnes of his accuſation, thought them ſelues bound to try out the matter, and ſitting in judgment, heard the cauſe equally on both ſides, and ſo cleared the prophet. Nowe had Ieremy done wel, if hearing the greuous accuſations of his enemies, he would not haue taken th'oportunitie offered him by the lords prouidence to haue judgment at the hands of the princes? he had not out of queſtion, or had the princes don wel in beleeuing th'accuſations and ſlaunders of the priſts and falſe prophets againſt him, and ſo in permitting

mitting the prophet to be debarred of his libertie, without any farther examination of the matter, or had they done wel in ſitting ſtil, while the pore prophet and his mighty aduerſaries tried out the matter? They ſawe an other duty to be required of them and therefore preſently without delay they holpe him that was ready to periſh. The caſe is now with me as it was then with the prophet: I am judged by th'Archb. of Canterbury and others in commiſſion with him, to be a man vnworthy to liue in any State And I haue more cauſe to thanke the Lord for the peaceable gouernment of her right excellent majeſtie, thē for any fauour of mine enemies that I now breath aboue the earth: I muſt either appeale from them, or be guiltie of mine owne blood. I appeale therefore vnto the high court of Parliament, and if ye therein aſſembled, either credite the ſlaunders of mine aduerſaries before ye know the cauſe, or ſit ſtil in rejecting my juſt Appellation, and ſuffer them to perſecute mee without a cauſe. *Feſtus* an heathen Iudge, and the princes of Iud h, will riſe vp in judgment againſt you. For the ſame God that required at their hands the deliuery of his ſeruants out of the handes of their rauening enemies, requireth of you th'equall hearing of my cauſe. And if ye ſuffer me to fall by their meanes, you ſhall bring innocent blood vpon your owne ſelues and this whole kingdome.

My caſe at this time is the caſe of the poore, the fatherleſſe, the ſtranger and the widdowe, and therefore in that reſpect, ye ought to haue a ſpecial conſideration of it. For not to deliuer the widdowe and the fatherleſſe from the violence of the oppreſſor, when it lieth in your power, what is it elſe but for

to oppreſſe the poore the widow and the fatherles; concerning whome the Lord hath thus ſpoken, *If thou vex or trouble ſuch, & ſo he cal and cry vnto me, ſurely I wil heare his cry. And then ſhal my wrath be kindled & I wil kil you with the ſword, and your wiues ſhalbe widowes, and your children fatherleſſe.* Either then by graunting vnto me righteouſe judgment, ye of the parliament muſt deliuer me from oppreſſion and wrong, or I muſt be forced to account you among the number of mine oppreſſors. And you knowe, that being oppreſſed and troaden downe, I am bound to cry to the Lord for aide, otherwiſe, I ſhal diſobey his commaundement, Pſal. 50. 15. Acquainting him with my griefe he hath promiſed to heare my ſuite, what will followe thereof, you cannot I am ſure be ignorant. For then he hath proteſted that his wrath wil be kindled againſt you & that he will deuour you with the ſword, and cauſe your wiues to be widowes, and your children fatherleſſe, doe ye not then ſee your ſelues bound to receiue mine appellation with ſuch a bond, as in wiſdome ye ought to take heede that ye incurre not the danger thereof.

They are to be accounted oppreſſors vvhich vvill not if they may deliuer the oppreſſed. Exod. 22. 23.

Although then I be a thouſand degrees inferiour vnto mine aduerſaries, in regard of outward things: yet by the mercies of the Lorde, I haue the vpper hand of them, in the goodneſſe and equitie of my ſuite. For I come vnto you in the name of God, moſt humbly intreating, and earneſtly beſeeching, that in a good matter, euen in my right, I be not ouerthrowen by the power of vnconſcionable enemies, and therefore many waies, I come not without th' vnreaſonable ſupport of my petition. I come euen with that warrant, by the vertue whereof the

poore, the widowe, the fatherleſſe and the ſtranger are of due to haue their right againſt the mightieſt potentate vnder the ſunn. And that is the commandement of the Lord of heauen and earth, concerning th'adminiſtration of juſtice without partialitie: *you ſhal haue no reſpect of perſons in judgment ſaieth the Lord, but ſhal heare the ſmall as the great, you ſhal not feare the face of man, for the iudgment is Gods.* And again, *you ſhal not doe vniuſtly in iudgment. Thou ſhalt not faoure the perſon of the poore, nor honor the perſon of the mightie, but ſhalt iudg thy neighbour righteouſly.* Theſe ye knowe are the commaundements of the land, whereby ye are bonnd to heare me valeſſe ye think you may haue reſpect of perſons in judgment, for if the Archb. or any of his aſſociats came vnto you to be heard againſt me, you would eaſely condiſcend vnto the motion. The like fauor are ye bound to ſhewe vnto me, becauſe you are to heare the ſmal as well as the great, and oligbt not to fauour the perſon of the mightie. It is not vnknowne vnto you, what the prophet Eſaiah ſpake of the judges in his time, becauſe they would not help the fatherleſſe to his right, nor ſuffer the widowes cauſe to come before them, would ye avoide the juſt deſert of that reprehenſion? Then I beſeech you helpe me to my right, and ſuffer my cauſe to come before you, leaſt it may be truely ſaide of you, that you execute no judgmeur, no not the judgment of the fatherleſs and oppreſſed.

Deut. 1. 17.

Leuit. 19. 15

Eſai. 1. 23. 24

And albeit you wil not doe this in regarde of my perſon which am as the fatherleſſe, as the poore and as the ſtranger, yet deny me not the ſame, either in reſpect of the cauſe of God for the which I am troubled, or in conſideration of th'equity of mine

aduersities, from whome I can neither hope for iustice in my trial, nor safety from danger. The cause of this my trouble and perill (as before hath bene briefly touched) is only that the Lord vouchsafed me the fauour, to motion a redresse of the great ignorance and corruption which at this day raigneth in the church within my country. And because I doe not conceile that which in conscience I am bounde to lay open: namely, that the blindnes and ignorance of our blind & ignorant guides, the tiranny, vnlawful bondage, and vnjust oppression of Gods church by vngodly, and tiranical Lord Bishops, with the rest of th'vnlawful church gouernoures (who euen by vertue of their places cannot chuse but oppresse the church of God) are the ready and direct waie, not only to kepe my countrimen from eternal life, but also to bringe the Lords wrath vppon vs, our prince, maiestrats, people, and the whol kingdome. So that I am molested for soliciting the cause of God, the cause of mens soules, the cause of her maiestie, and the State, with whome the Lord (without speedy repentance) is not likely to beare any longer, for the manifold corruptions of our church. I am molested because I cannot be content that my countrymen should want the means of their saluation, and so run headlong to their owne eternall ruine; and because I am not silent at the miserable prophanation of Gods sanctuary, by swine and vncleane beastes: I am molested because I suffer not without any shewe of dislike, the holy ministery of the Lord and the sacred gouernment of his church, to be a pray vnto such men as are not worthy to liue in any wel ordered common wealth, much lesse in a reformed church: I am molested because I hold it

vnlawful for any man to take vppon him the care, charge, and ouerſight of thoſe ſoules, whome he cannot poſſibly feede, guide, and direct in the paths and paſtures of eternal life: I am moleſted becauſe with the holy Apoſtle Peter, I think it vnlawfull for any miniſter to be *Lorp ouer gods heritage*, and thinke the judgment of our Sauiour to be ſounde, who held it vnlawful for his miniſters to *Rule ſike Lordes:* I am moleſted becauſe I hold that which is ſet downe Heb. 3. 6. to be true, whereby I am inforced to confeſſe, that as non but Moſes or ſome other prophet, by the expreſſe commaundement of God, was to ordaine th'officers of the church vnder the lawe. So non but our Sauiour Chriſt, or his apoſtles in the expreſſe written word, are to ordaine the officers of the churche gouernement vnder the newe couenaunt. I am alſo moleſted, becauſe (being conſtrained by the former ſcripture, Hebr. 3. 6.) to acknowledge that our Sauiour lefte an externall gouernement of his Church, and ſo is equall with Moſes: and ſuch a gouernement as cannot be changed by any but himſelfe, and ſo is ſuperior vnto Moſes. I am driuen to confeſſe this vnchangeable forme of externall church gouernement ordained by him, to be a gouernment, th'execution whereof, is committed to theſe 4. officers: namely, *Teaching Paſtors & Doctors, gouerning Elders, & miniſtring Deacons*, becauſe I finde non other officers or offices, either expreſſed or included in the Newe Teſtament: Apoſtles, Prophetes and Euangeliſtes onely excepted, which being remooued out of the Churche by the Lord himſelfe, the boldnes of our Biſhops & their defenders is intolerable, in demanding why Paſtors, Doctors, Elders and deacons, ſhould be permanent:

1. Pet. 5. 1. 2.

Luk. 22. 25.

seeing Apostles, Prophets and Euangelists were but temporarie. As though the Lord himselfe were not of sufficient wisedome to ordaine what he thought good in the gouernment of his Church: or as though he were bounde, either to continue Apostles, Prophets, and Euangelists, or to abrogate th'other 4. offices, & vnder the Gospell to haue no gouernment of his appointment, muchlesse vnchangeable. I am molested because I made it knowne, that to maintaine a Churche gouernement, which at the pleasure of man according to the diuers estates of the Church may be changeable: is flatly to ouerthrowe the prerogatiue, whereby Christe Iesus is aboue Moses, in th'ordering of his owne house. Th'outwarde regement whereof, cannot be held chaungeable vnder the Gospell, according to times, places, countries & states, but Christ Iesus must be made inferior vnto Moses, contrary to th'expresse decree and counsell of th'eternall God, Heb. 3. 6. Briefly, I am molested because I made it knowen, that the gouernment of the Church by L. Bishops and Archbishops, (being as they themselues graunt, a temporarie gouernement, fit for the Church in time of peace, but not of persecution, and neuer ordained by the Lorde, but inuented by man to preuent schismes, &c.) is intollerable in Gods Church, because it maketh Christ Iesus to haue ordained, either a changeable church gouernement of his owne house, or none at all, and so to be far lesse faithfull in Gods house then Moses was.

D. Bridges page 284. T. C. pa. 135. 76.

These and such like (my Lordes) are the causes why th'Archb. and his, are so bloodily affected towardes me. And I haue (as mine aduersaries themselues confesse) alleadged vnto you the true cause

of

of their hatred and enmitie. For if th'Archb. &c. were demaunded by this honourable assembly, why they imprisoned me, why they rifeled my studie, & tooke away my writinges, why they now seeke for me: their present answere would be, that I am an enemie to the present gouernment of the cleargie, established by her Majesties prerogatiue and the consent of the State. And what is this in effect, but because I thinke Christ Iesus to be more faithfull in the gouernment of his owne house then Moses was. Act. 7.2.

I know in deed, that for this cause they giue out, that I am an enemie to her Majesties gouernment, a seditious and discontented subiect, guiltie of many attemptes and practises against her royall prerogatiue, and one that intendeth nothing els, but the vtter innouation of the state: wherein I doe acknowledge th'auncient and perpetuall slaunder of Gods trueth and his seruants in all ages. For it hath bene the continuall course and practize of the diuell at all times, to laye matter of state vnto their charge, that haue gainsaid any of those corruptions which his instruments haue maintained in Gods holy seruice. And if our Bishops should now refraine from this slaunder, then could they not so manifestly discrie themselues (as they doe) to be their naturall successors, whose roomes in this age, they supplie in the defence of the kingdome of darkenesse and ignorance. Act. 17.6.7.

The crimes vvherevvith Gods trueth and his seruants haue bene chargedinall ages, are treason and sedition.

Our Sauiour Christe was guiltie of so many and so outragious practises, against the State wherein he liued, as Pilate the Iudge could not saue his life, and be a friend vnto Cesar.

This did the high priest openly protest against him, Iohn. 19. 12. And can we then maruel that his

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trueth in this age among our high prieſts is ſubiect vnto the ſame obloquie? *Tertullus* th'orator would not be tedious in accuſing th'apoſtle Paule: if Felix of his curteſie would but heare him a few words, he would briefly lay forth the cauſe of the Iewes hatred towards the apoſtle in this ſorte. *Certainly wee haue found this man a peſtilent fellowe, and a mouer of ſedition among the Iewes thorough out the world, and a chief mainteiner of the ſect of the Nazarites.* The wicked Iewes alſo Act. 17.6.7. miſſing of Paul and Silas, drew Iaſon with certaine other brethren vnto the heads of the city crying *Theſe are they that haue ſubuerted the State of the world, and here they are that gainſay the decrees of Ceſar,* ſaying *that there is an other king one Ieſus Chriſt.* where I do the leſſe marueil, that ſedition and treaſon is laied to my charge, for maintaining the trueth, in aſmuch as the biſhopps them ſelues in their allowed tranſlation of the great Bible, vppon the fore aleaged place of Act. 17. haue giuen this note, namely. *But the common and vſuall weapons which the wicked vſe againſt the members of Chriſt, are treaſon and ſedition.* Their wicked ſlander againſt al that ſeeke the reformation of our church, and particularly againſt me, haue verified the truth of this doctrine, for aſſoone as any ſhewe their diſlike of theſe corruptions, with a deſire to ſee Chriſt bearing ſway in the church of England by his owne lawes, they preſently exclaime, that theſe are the men which ſubuert the ſtate of the Realm, and that gainſay the decrees of her maieſtie, affirming that there is an other Soueraigne, whoſe alone lawes muſt be harkened vnto, and whoſe alone offices are to be allowed of in the gouernment of the church, and that is Chriſt Ieſus th'eternall ſonne of the liuing

Act. 24.5.

Act. 17.6.7.

The Biſhops note.

uing God: in deed if to defend the prerogatiue which he ought to haue in appointing th'officers & gouernors of his church, be ſedition and treaſon, I doe confeſſe in deed, that after the way which they cal ſedition and treaſon: ſo ſerue I the God of my fathers. But this is non other treaſon then that where vnto our Sauiour Chriſt and his apoſtles before me haue giuen their hands and conſented: and none other treaſon then that, wherevpon all Kings and Queenes do firmly lay the foundation of their royall crownes and Scepters. And therefore ye of the parliament, ought to be ſo fart from being mooued with theſe ſhamefull reportes, nowe raiſed by our Biſhops againſt Chriſt Ieſus, againſt his trueth and his members, as ye ſhould not permitt ſuch profane mouthes, that preſume in this ſort, to whette their tongues againſt heauen, and him that ſitteth therein, to eſcape vnpunniſhed. The forgers of theſe palpable vntruethes, confeſſe themſelues, that Treaſon and Sedition are th'ordinarie weapons of the wicked againſt the members of Chriſte, which in deede hath bene th'armour wherewith the diuell in all ages, hath furniſhed his champions againſt the truth. And I cannot blame our Biſhops for being skilfull in this accuſation, ſeeing ſo many of their predeceſſors haue in the like cauſe, troaden the like path before them.

Amos no ſooner began to vtter the trueth in Bethel, but Amaſiah the high prieſt there preſently ſmelled out his dangerous attempts. And therefore like a good ſubiect in the ſingular good will he bare vnto his Soueraigne Lord, Ieroboam the ſonne of Ioaſh king of Iſrael, he waded farther into the matter, and at length found Amos his treaſon and ſedi-

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tion to be so intollerable, as the Land was no longer able to beare it. Especially seeing th'enterprises of the prophet were taken in hand even in the middest of the kingdome, to stir vp the subiects to innouation, in regard whereof, the high priest sawe him selfe bound in conscience to send Ieroboam this message.

Amos. 7. 11. 12. *Amos hath conspired against thee, in the middest of the house of Israel, the land is not able to beare his words, for he hath openly spoken that which the Lord hath put into his mouth.* The like treachery in the place before set down, did the priests and the prophets finde

Ierem. 1. 6. in *Jeremiah*: yea and such is the feare which the lims of Sathan haue of the ciuil maiestrate, that rather then kings and princes should be honored with the maintenance of a perfect building of Gods church, they can presently finde no lesse then sedition and treason in their purposes, that indeuoure to further that worke.

When *Jerusalem* began to be reedified, in the daies of Artaxerxes, the men beyond the riuer knew well enough, that the building of Gods church and th'establishing of his true seruice amongst men, is straight way a wicked and a rebellious enterprise. For which cause they sent word vnto the king, that if *Jerusalem* a city rebellious and wicked, should be once built, the kings tribute thereby should be diminished, and because they had bin brought vp in the kings court, and that it was not meet for them to see the kings dishonor, they sent him word, that if hee would search the booke of the Chronicles of his father, he shoulde finde the true Churche of God to haue bene alwaies rebellious & noisome vnto kings and princes, and to haue mooued seditions of olde: for which cause also it had bene destroyed. And further

ther they certified him that if he would suffer the church to be reedified, by that meanes the portion beyond the riuer should not be his. Not long after this time Nehemias with the Elders of the Iewes strengthened their hands to finish the building of Ierusalem. What saith Sanballat, and Tobiah a seruant, what a thing is this you doe? will you rebell against the King? As if the building of Gods church could not chuse, but be a rebellious interprise. You see by these examples right honorable, that it is the lotte of Gods seruants, to be accounted, seditious men, and traitors vnto princes and states, whensoeuer they doe, but set their faces towards the building of the Lords house, and you see apparantly by these testimonies, that it is no newe found slaunder which the high commissioners haue forged against me, but an auncient quarrell of the Diuell in all ages and times against Gods trueth. Ezra.2.19.

Which may be the better manifested if you doe consider, if either they can alleadge no reason of their accusation, or the same (if they do shewe any) is because I afforard my bounden seruice vnto the trueth. For these are infallible markes, whereby a wicked enemy of the trueth, and a slaunderer of the members of Christ may be knowne, namely, that either he can yeald no reason of his slaunder (because he thinketh it sufficient for him in that cause, to inuent an vntrueth without any proofe) or his reason shalbe because the seruants of God, doe faithfully employ them selues in the seruice of their master, Rheum and Geshem accused Ierusalem of rebellió, so did Sanballat accuse Nehemias, and the Elders of the Iewes. But how prooued they their accusatiõs? They neede not to labour that way, because 2. Infallible marks of the enemies of the trueth.

they slaundered the church of God, and the true members thereof, against whome for the most part, a slaunder without proofe wil be in steed of a thousand witnesses. Ieremiah was accounted worthie to die by the prists and prophets in his time, and what was their reason? Why say they, he hath propheſied in the name of the Lord, saying, *This City shalbe made desolate without an inhabitant.* Lo heer my Ll. the infalliable markes of the slaunders and enemies of Gods children, and where you finde these marks giue judgment accordingly. Nowe may it pleaſe your honors to demaund of the high commission, why they account me to be a disturber of the peace of our church, and a seditious person. Either they wil think them selues not bound to giue any reason of their accusation, because against those that seeke the wealth of Ieruſalem, any vntrueth wilbe admitted, or their reason wilbe because I hold it vnlawful for them to liue in popiſhe callings, to be Lords ouer their bretheren, to smother the trueth, to rob Christ of his honor, and his church of her liberrie, or to speake in their owne wordes, because I dislike the gouernment of the church by L. Archb. and Lord Bb. eſtabliſhed by the prerogatiue of his majeſtie and the parliament. Hereby in trueth declaring, that in perſecuting me a worm of the earth, they are imployed in his cauſe, with whom I feare me, vnleſſe they repent, they shal haue their reward for speaking euill of the trueth. For what elſe doe they, in giuing out that I am a seditious person, for oppugning the gouernment of Archb. and L. Bb. & for maintaining the gouernement by Paſtors, Doctors, Elders and Deacons, but affirme the defence of Gods trueth, to be sedition, and the defence of

Ierem. 26. 9.

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the libertie of his Churche to be treaſon? Will the parliament then ſuffer the cauſe of God to be thus ſhamefully abuſed, by wicked and prophane men? Well my Ll. though you receiue not my Appellation in regarde of my ſelfe: yet ſuffer the trueth to come before you. Suffer not the cauſe of God and his Church, for want of juſt triall, to fall into ignomie and diſcredit. Let it neuer be ſaid, that Feſtus an heathen Iudge, ſhould be more fauorable in ſupporting the credite of Gods trueth and the profeſſors thereof, then the parliament of England would be.

The ſpilling of my blood for this cauſe, though it be a matter to be regarded of you that are in authoritie: yet I thanke the Lorde, it is not the thing that I feare: For by his ineſtimable goodnes, I finde my ſelfe an vnworthye wretche, to be one of them, who in this cauſe are not afraide of death when it commeth, and one of them that may laugh at death and deſtruction, becauſe I knowe the beaſt & ſtones of the fielde to be at league with me, and that euerlaſting peace for euer and euer, ſhall be vnto me of the Lords free and vndeſerued reward. But the diſcrediting of the truth by my hard vſage, is the thing that I regarde, and the ſpilling of my blood for defending the trueth, and writing againſt impietie, is it, that I feare me, will make this lande an aſtoniſhment to our neighbors round about vs. Be it then, that my complaint at this time, were not the complaint of the oppreſſed and the ſtraunger: yet inaſmuch as it is the cauſe of Chriſt Ieſus, for the which I am perſecuted, you are bound to receiue mine Appellation. And here me thinks, the Lord demandeth of you that are parlament mẽ, as ſomtimes he did of the people of Iudah, what iniquitie you finde in the Church

Iob. 5. 21. 24.

Church gouernment by teaching Paſtors and Doctors, gouerning Elders, miniſtring Deacons, that you haue not onely committed two euils, the one in refuſing that gouernement: th'other in chuſing to your ſelues, theſe broken pits, I meane the gouernment of Archb. Lord Bb. which can holde in them nothing profitable to Gods Church: but alſo think thoſe that plead for Chriſts intereſt vnworthie your protection and countenance, againſt the injuſt and cruell enemies, and the cauſe wherein they ſtande, vnworthie your defence? The Lord I ſaye, demaundeth what iniquitie you finde in the gouernment of his ſonne, that you haue thus altogether rejected and forſaken the ſame, and cannot abide (I ſpeake now vnto ſuch as are enemies therevnto) to haue it conſulted vpon in your meeting. The beſt anſwere, which in this point you can make, are of late publiſhed by the publike authoritie of the Biſhops theſelues.

The Bb. reaſons in the defence of their hierarchie, and againſt chriſts true gouernment examined.

Let theſe reaſons then be briefely examined, & ſee whether they will be a ſufficient warrant for her Majeſtie and you in the day of Chriſte Ieſus, to refuſe his gouernment, and to imbrace this hierarchy of Bb. in ſteed thereof.

T.C. Epiſt. page 2.

Firſt, it is ſaide that this hierarchie is eſtabliſhed by the authoritie of her Majeſtie & the parliament. The Lord anſwereth, that for this cauſe, the Nauie of the Spaniarde of late, threatned our deſtruction: and that for this cauſe we haue had extreme famine in all our quarters, deare yeares, and many an vnſeaſonable harueſts: and that for this cauſe, he threatened to take away our dread ſoueraign (whom good Lord ſpare in thy mercies, and crowne with eternal bleſſednes for thy ſonnes ſake) by ſo many conſpiracies,

racies, as haue bene villanously attempted within our land, and therefore warneth her Majesty & you of this honorable courte, that vnlesse you woulde feele his heauie hand vnto your destructiō, that this wicked and pestilent gouernment of L. Bb. shoulde be no longer maintained by your prerogatiue.

T.C.pa.16. & page 140.

Secondly, it is alleaged, that this gouernment by Pastors, Doctors, Elders and Deacons, was inuented by, they know not whom, and that it is not yet proued, that any such gouernment was in the primitiue Church.

VVhy this is more then shameleſſe impudencie, Is not that prooued in the 31. yeare of the raigne of Queene *Elizabeth*, to haue bene at all in the primitiue Church, which our booke of common prayer, in the beginning of her Majesties raigne, testified to haue beene therein, and to shewe the necessitie thereof, declareth that we are to wishe for the discipline then practized? Thus you may see, that our Bb. to saue themselues harmeleſſe, take leaue when they thinke good, to crosse the booke of Common prayer in that which is most true, and which their owne writings graunt to be true, whereas they crie treason, treason, when other men do not allow that which is amisse therein. And you may also see howe fit they are to lead others in the way of life, who are now growne so sharpe sighted, as they will sweare, that at noone dayes they can see no light, whereas in the very morning they themselues sawe the vprising of the sun. But to answer this point in a word, the Lord maketh it knowne vnto the parliament of England, that his sonne Christ Iesus, was the author and ordainer of this Church gouernement, whiche vncleane mouthes affirme, to be inuented by they know

Before the Comminatiō on Ashvvednesdaye

know not whome: yea, but our Bb. proteſt, that the opinion which now they haue of their owne gouerment will not be ſhaken, vntill they be reſolued in two points, whereof now they are ignorant.

T.C. page 8.

Firſt, that a direct commaundement be brought out of the word to prooue, that there ſhould be in all ages and ſtates of the church of Chriſt, one onely forme of gouernement. Secondly, that ſome particular churches be ſet downe, wherein the deſired gouernment by Paſtors, doctors, Elders, & Deacons was practiſed. The high court of parliament is here ſomoned by the Lord of heauen, to judg whether the iniquity of theſe men be to be borne with, who bluſh not to ſpeake euel of that vpright waie, whereof they acknowledge them ſelues to be meerly ignorant, why would they not require a reſolution of their doubts, before they had gainſaid the holy ordinance of the lord, and accuſe the ſame as traiterous vnto her maieſties gouernment, and dangerous vnto the ſtate? but concerning the former of their demaundes, the Lord anſwereth, that there is a direct commaundement in the word, whereby the church in all ages and ſtates, is enjoined to acknowledg the Lord Ieſus to be ſuperior vnto Moſes.

This is a popiſh demand

An anſwere to the Bb. 3. & 4. reaſons.

And therefore alſo that there is a direct commaundement in his word, whereas by all adges and times, are bound to haue on only outward forme of church gouernment. The latter queſtion though it be a popiſh interrogatorie, is yet ſatiſfied without any greate labour. For the church of Rome, Philippi, Epheſus, Derbe Liſtra, &c. with many others mẽtioned in the word, practiſed this gouernment by Paſtors, Doctors, Elders, and deacons. And if Chriſt Ieſus be as faithful in Gods houſe, as Moſes was, it

Rom. 12. 6. 7 8. Act. 20. 28. & 14. 23. Phil. 1.

is cleare that no church, as before was touched in what age or state soeuer, can haue any lawful gouerment established, but only this, by Pastors, Doctors Elders, and Deacons, because no church vnder the lawe could haue any lawful established gouerment but that prescribed by Moses.

T C. pag 82. Our Bb. 5. reason answered.

Whereby the pretence that other churches professing the Gospel haue not this gouernment, is euidently shewed to be nothing else, but a profe that other churches haue their imperfections and are not as yet so farr built, as the Lord requireth. Asa was a godly King, and reformed many things in the house of God: yet the Idolatrous high places remained al his daies. These high places were the blemish, and imperfections of his gouernment. Nowe were it any reason because he was a godly King, that therefore the spots of the church vnder him should be the paterne of Iosiahs reformation, and that the high places should stil be continued? It must needs be so if our Bb. manner of reasoning against the Lords holy ordinances be good and allowable.

T. C. pag. 86 Our Bb. 6. reason.

In the sixth place the inconueniences of receauing this gouernment of the Lords ordaining are saide to be so greate, that the attempting thereof might bring rather the overthrowe of the Gospell heere amongst vs, then the end that is desired. If the receiuing of the Lordes discipline, be inconuenient vnto any state, that is not the fault of god his ordinance, but the sinne of men, which haue made their estate out of square, as Christ cannot be wholly receaued thereunto without their likely detriment. To gainsay the trueth, because an inconuenience wil followe the embracing of it, is an argument not to be heard of amongst christians. For our Sauiour

Christ

Christ him selfe affirmed it, to be no light matter to enter into the kingdome of heauen, and therefore declareth them to be vnfit disciples for him, that wil not enter thereunto through manye tribulations: yea and forsake all earthly comforts, much lesse the maintenance of their outward estate, rather then not to followe him in all the waies wherein he requireth their obedience. To pretend inconueniences then, in this cause bewraieth an hollowe hart vnto Gods glory. And yet it is not halfe so inconuenient to bring in Christes gouernment, as it was to expel popery. If her maiestie and the parliament would agree to establish the same, al inconueniences would be soone preuented. The feare of ouerthrowing the Gospel by that meanes, is a slaunderous surmise, and vndutiful vnto her maiesty and the state, vnlesse our Bb. be guiltie vnto them selues of some such purposes, I knowe not why this should be aleadged.

Luk. 13. 14. & 14. 26. Matth. 16. 24 Mark. 8. 35.

The inconueniences are, first the alteration of the whole state of the lawes of this realme, as the vtter ouerthrowe of the studie of the ciuil lawe and the alteration of the ciuil and common lawe. As though al these things coulde not be helped by one act of parliament. Popery had more shew and coulor of trueth to reason thus for it selfe, in the raigne of our late Soueraigne of famous memory, King Henry the 8. So had heathen Idolatry in the daies of Iosiah, or Hezekiah. They that vse such arguments shew them selues to be giuen ouer to withstand the trueth. I hope the Parliament wil admit of no such reason, as these are. *Christ Iesus must not be allowed by his owne lawes to rule in state, he must needes be decreede by our lawes inferiour vnto Moses, and that be-*

cause

cauſe we will not aulter the ſtate of our lawes, we will not haue the ſtudye of the ciuil lawe ouerthrowne. We muſt not greatly wonder, that papiſts and Mahometiſts doe kepe Chriſts holy and ſacred verity out of their dominions: ſeeing in a ſtate profeſſing the true God, ſuch godleſſe men are found, as tremble not to publiſh and vtter their vngodly conceits in this ſort, againſt Gods heauenly ordinances: and eſpecially, ſeeing in a ſtate profeſſing the true God, ſuch pretences are of force to keepe out Chriſts ſoueraigne and kingly gouernement. I hope that you who are parliament men, ſee this kinde of reaſoning to bee ſuch, as will ſtand in no account at the dreadfull day of iudgement. That which is ſpoken of Ciuillians, is alſo ſlanderous. For they liue by temporall courts, and therefore it is not neceſſarie that their profeſſion ſhould decay, when the Antichriſtian gouernement of Archb. and Lord Bb. is expelled out of our Churche. Further our Archb. and L. Bb. vſurpe the determination of many ciuil cauſes, in the deciding whereof, Ciuillians might be well imployed. And is it more reaſon in deede, that the true Churche of God ſhould want the vſe of Chriſts holy lawes and ſtatutes, then the ſtudie of the Ciuill law? O moſt ſhamefull ſpeeche to be conceiued, much more to be publiſhed in print (and that by Biſhopps) in the dayes of the Goſpell. But what dare not they publiſh, who profeſſe themſelues to gainſay the way of trueth?

And therefore they are not aſhamed to giue out, that the deſired alteration of Church gouernment, would bring the iudiciall law of the Iewes into our ſtate. This is a lewd ſlaunder. For Chriſts gouernement neceſſarily, requireth no part of the Iewiſhe T.C. pag. 8.

lawe, to be receiued into any common wealth: but that which is morall.

T.C. pag. 87. It is further obiected, that the lawes maintaining the Queens ſupremacy in gouerning of the church, and hir prerogatiue in Eccleſiaſticall cauſes, muſt be abrogated, or els Chriſte cannot raigne in our ſtate. The reaſon whereof (right honourable) you haue heard before alleaged, both by the Iewes vnto Pilate: namely, that our Sauiour Chriſte Ieſus, is a deadly enemie vnto Ceſar, and alſo by Rehum, and the men beyond the riuer vnto Artaxerxes. For as they noted, the building of the true church of God cannot chuſe, but be an hindrance vnto princes. For Ieruſalem is knowne of olde to be a rebellious citie. But remember then, O my God, if they belong not vnto thee, that thus ſlander the trueth, and the vpright ordinances of thy ſonne Chriſt Ieſus, and if they be thine, conuert them ſpeedily. My Lords, & you the reſt of the parliament, as you haue any care of the glory of your God, ſee that the enemies of reformation, may either deciſt from their forgerie againſt the trueth, or prooue their accuſations. The Lord will judge you, euen as you judge his cauſe, now offered vnto your conſideration. Wherefore as you will anſwer before him, & as you mean to haue any fauor at his hand, deliuer the cauſe of his ſonne Chriſt Ieſus from this ignomie.

It is reaſon that all ſtates ſhould be maintained ſauing the eſtat of chriſts kingdome.

There is yet in this point, another fault founde with the gouernment of Chriſte, and another great reaſon alleaged, why the hierarchie of Bb. ſhoulde be maintained: and it is, that the one of the 3. ſtates vpon the authoritie, whereof the lawes of England haue hitherto ſtood, cannot without great inconuenience be now ouerthrowen. Whereynto the Lord replieth

replieth, that the goſpell of his ſonne, was brought into this kingdome by the 2. Eſtates, to wit, by the temporall Lords of the vpper, and the commons of the lower houſe: whereas ſince a thirde Eſtate, vz. Lords ſpirituall (as they are called) was added vnto the 2. former, little or no good hath bene enacted for the glorye of God by that counſell. And if our State had bene contented, according to the order of nature, to ſtand vpon two legs, it is not to be doubted, but that all the wounds and ſores of our church had bene healed, and Chriſts diſcipline long ago eſtabliſhed to our comfort, and to the vnſpeakeable good of our poſterities. Moreouer, the Lord threateneth aſſuredly, becauſe of this monſtrous and vnnatural leg: wherevpon our lawes vnto this day, are falſly ſaid to haue ſtood, and by the power whereof, all the world knoweth, this kingdom to haue withſtood the right of his ſonne, to laye our whole ſtate euen with the grounde, ſo that it ſhall haue nothing whereby it may be vpheld. And L. Bb. haue no better intereſt to vphold our lawes then Lorde Abbots haue. The ſtate may as well want the one as the other, and with as ſmall inconvenience.

There is added as a concluſion of theſe inconveniences, that it is dangerous to pick quarrels with lawes ſetled: but there is no daunger to quarrell with the lawes of Chriſts kingdome. They of all other princes lawes may be ſecurely quarrelled with, ouerthrowne, and troaden vnder feete without all danger, and yet in our ſtate are they no quarrellers, that abuſe the ſonne of God. The time will come, wherein it ſhall appeare, that it had bene better for all ſuch wretches, that the wombe had beene their graue, then that they ſhould haue bene giuen ouer T.C. pa. 88.

to,

to runne into their owne destruction. Our state hath well profited in religion, that nowe after 31. yeares of the gospell enjoyed, Iesus Christe in demanding his owne right, is nowe accounted a daungerous quarreller against lawes setled. This slaunder hath bene alreadie answered. So hath the other set downe page 92.93. of this booke concerning the likelihood of altering our ciuill gouernment into a popular state, if Christ were once permitted to bear the ful sway therin. The rest of the particuler cauils contained in som few pages of this book, concerning maintenaunce of the minister by tythes, the inconueniencie both of the ministers election by the people, and also of excommunication by the whole Church, are meer cauils, and answered before in the generall, and therefore here, needlesse to be stoode vpon.

T.C.p.92.93

Now the high court of parliament hath heard of all the iniquitie that can be found in the Lord, and his sonne Christ Iesus: and you haue heard of all the reasons (your careles and wilfull negligence to deal in the Lords matters onely expected) whereby hitherto you haue bene enduced to refuse the church-gouernment, which he himselfe hath laid downe & prescribed in his word, and to imbrace in steed therof, a confused and an imperfect constitution of mans deuise: whether these reasons set downe by our Bb. themselues, will be a sufficient warrant vnto you in the day of iudgement, to refuse Christ Iesus to rule ouer you and your people, to maintaine the popishe hierarchie of L. Bb. and to countenaunce their proceedinges, who are wholy bestowed (for the most part) in persecuting and molesting those, who open their mouthes in the cause of God and his people,

for

for the reſtitution of thoſe lawes and liberties into our Church, whereof they haue tyrannouſly bereaued it. But if you thinke as the trueth is, that theſe figge leaues, iſſuing out of the dark vnder ſtandings of wicked men, can ſerue you in no ſteed againſt the wrath of the lambe. Enter more narrowly into this cauſe, grant the ſame, and thoſe that ſtande in it juſtice againſt their enemies, leaſt it be layde to your charge, that you haue called good euill, and euill good, and leſt it be laid to your charge, that you account your owne wayes equall, and the wayes of the Lord vnequall, & that you haue executed no judgement, no not the judgement which concerneth the ſincere and true worſhip of the eternal. Vnto the equitie of my cauſe, which yet (as ye ſee) is not mine, but the Lords, let this alſo be joyned, that mine aduerſarie can lay nothing to my charge, wherby I can be proued to haue broke any penal law of the land. I doe thinke my ſelfe in the cauſe, wherin the Archbiſhop, and the reſt, that are joyned with him, are become mine enemies, to haue incurred, the penaltie of non of our laws, inaſmuch, as I haue not tranſgreſſed the lawe of God. For I ſuppoſe my ſelfe to liue in that ſtate, the laws whereof are to be accounted of no force, which make him puniſhable, whoe before the Lord is an innocent and guiltleſſe. The duty of a chriſtian ſubiect draweth from me this perſwaſion, that our ſtate and gouernment vnder her maieſtie, eſtabliſhed by the authority of this houſe, wil not account any lawe to be forcible, but that which is agreeable with the law of God, and that, non are puniſhable by any lawe in force amonge vs, but thoſe only, who are offenders againſt the lawes of God. For with what face can it be auouched,

that

that he is to be puniſhed, againſt whome the Lord doth not commaunde the ſword to be drawne. And thriſe miſerable is that ſtate, wherein theſe lawes are in force, which commaund them to be ſmitten, which are not euel doers. Of which number non are to be accounted, ſaue thoſe only who by violating humane poſitiue lawes, break alſo the lawe of God. They that hold the contrary, are not worthy to liue in a chriſtian ſtate. They highly derogate from her maieſties credit, and the good lawes of this kingdome. And non can poſſibly hold ſucha poſition, but thoſe, that vnder a pretence of authority, either doe or would take occaſion to oppreſſe, and tiraunize ouer her maieſties ſubiects, Nowe mine accuſers cannot proue me to haue broken the lawe of God in ſeking the ouerthrowe of their places, vntil they haue firſt prooued their own callings to be lawful, according to the word, vnto which time, if I could haue bin aſſured of quietnes at their hands, this mine appellation had bene needleſſe.

Whereas nowe I am of neceſſitie conſtrayned thereunto. as wel for the reaſon before mentioned, as alſo, becauſe I can nether haue aſſurance of ſafety, nor juſt trial at their hands. I can hope for nether of theſe from them. For they haue wholly vowed them ſelues with all their might and maine, to ſlaunder, aſſaile, reſiſt, and hinder, the cauſe of Gods honor, the ſaluation of his church, in the defence whereof, farbeit but I ſhould ſpend my bloud (as by the grace of God I will) when I am thereunto neceſſarily called, wherefore except ether mine aduerſaries (which I hartily wiſh) would leaue the ſmothering of the trueth, and the vnjuſt defence of their intollerable corruptions, or that I ſhould ſurceaſe, (which I truſt

ſhall

ſhal neuer come to paſſe) mine indeuours, to haue the Goſpel planted in my country, and the houſe of God cleanſed from pollution, I can look for nothing elſe but al extremities at their hands.

Heereby alſo it is manifeſt, that theſe men wil be ſo far, from graunting me either any releaſe from their tirannous Perſecution, or yet equity of judgment: as they cannot poſſibly yeeld either of the twoe, without the dangerous inpairing of their own ſtate. My courſe by the aſſiſtance of God I meane not to alter. The cauſe of my poore country, I mean to reſpect as long as I liue, and neuer meane to giue ouer, the diſcouering of thoſe wicked men, who in this cleare light of the Goſpel, detaine the trueth in vnrighteouſnes. If I may haue (rather if Chriſt Ieſus may haue) juſtice againſt them, I haue lately prooued vnto you, that not one of theſe men, (I meane Lord biſhops, and whoſoeuer depend vppon them) ought to be maintained within theſe domminions. Nowe ſeeing both the obtaining and alſo the ſollicitting of this ſuite, muſt needs be joyned with the impairing of the Archbiſhop of Canterburies eſtate & the reſt in commiſſion with him, who ſitt in theſe vnlawful chaires of Lord biſhops, or any wiſe depend vppon them, how can they without their owne irrecouerable loſſe adminiſter juſtice or graunt quietnes vnto me? Doe they meane to yeeld vnto the knowne trueth, and to giue ouer their places? Why then am I moleſted by them? Doe they meane to be ſtil the men, which hytherto they haue bene, that is enemies vnto Chriſts holy diſcipline, and gouernement? Then cannot they poſſibly affoard me any vpright triall. For if they ſhould, the church of God would be ſoone disburdened of them. And in wiſe-

In my ſuppli cation to the parliament.

dome

dom they cannot let me go on quietly in my course, for the more the trueth is opened, the neerer are they to their fall. My cause being thus, what may be saide of the parliament, if I be not releeued by your meanes, in my most equal, most reasonable, and most christian suite.

Yea but seeing mine aduersaries, are so mighty, as they are knowne to be, and this suite so vnlikely to preuaile against them in our dayes, were it not better for me, to let them runn on in their wickednes, then thus to striue to mine owne hinderance, and extreame peril in a gainlesse enterprise? And what calling haue I to deale in this cause? That is it I knowe that the Diuel would haue, euen to be lett alone, and permitted quietly to cary all before him at his owne pleasure, without any controlement? As though the stones of the street, had not a sufficient calling to gainsay the wickednesse of men, when the seruants of God are tongtied. And either it must be said, that sinne at some age and time, hath a commission to goe vncontroled, or that the meanest in Gods church, may speake in the behalfe of Gods honor, when other men are silent, at the treading thereof vnder foote. The general desolution then, and the oppression of Gods church in my country, joyned with the deepe silence of all other men, doe make it lawful and warrantable for me, to seeke the ouerthrowe of Sathans kingdome, not withstanding, that I acknowledg my selfe, euery way vnfit for so greate a worke. And if it should please the Lord to stir vp any of place, and guifts, to deale in the cause, I would soone set my hand vppon my mouth and be silent. But I hope that the Archbishop, and his bretheren, are not growne to that passe, as they

will

will take the liberty to continue in vnlawful callings, and to molest those, that gainsay the badd course, because they see not what calling any one man can haue to finde fault with their proceedings. And I hope that you of the parliament, considering the equity of my suit, wil vouchsafe me the hearing in so reasonable a petition.

Consider the matter which way you wil, and you shal find mine Appellation in all parts to be just: but especially in regard of the proceedings of mine aduersaries. The consideration whereof is not to be ouerpassed by the parliament, if any portion of the equity, and justice, sometimes florishing in that assembly, be nowe therein remaining. Their vnlawful proceedings appeare, first, in that they assume vnto them selues, the hearing of those causes, wherein by vertue of their commission, they haue no warrant to deale; whereat the parliament cannot winke, vnlesse they would suffer an Anarchie to take roote in our state. This they doe in a double sorte. For first as before hath bene set downe, they lay treason to my charge, and therefore send for me by their pursiuants. What hath the high commission to doe, with men suspected of treason? Is the place at Lambeth now become the palor, where traitors should be arraigned? The Archbishop of Canterbury, the bishops of London, Winchester, Doctor Cosin, &c. nowe become judges in those causes? Whether they incurr not the danger of lawe, by entering into such matters, as are not within the compasse of their commission, you of this honorable assembly are best able to judge. The trueth is that the Archbishop, & his associates, when I was examined before them in the 29. yeare of her maiesties raigne, enforced

me to cleare my ſelfe vppon mine oath, of the treaſon, which they gaue out to be contained in the 40. page of my booke at that time written vnto the parliament. Tollerate this courſe, and what parloure or chamber may there be ſo priuate, wherein the Archbiſhop and his aſſiſtants wil not arraigne their ſeditious traitors as they faulſly account them.

Secondly they preſume to determine of thoſe ſuites, the hearing whereof are referred vnto the higher courts, and ought not to be vſurped vppon by inferiors, vntil the higher councels haue declared, that they will not determine of them. In this point, I had triall of their dealing the laſt parliament. At which time they preſumed contrary vnto right and lawful cuſtome, and to the infringing of the auncient liberties of this noble houſe, to arrogate vnto them ſelues, the determining and finall ending of that ſuite, wherein I moued the parliament and not the high comiſſion. And they wrongfully impriſoned me in the time of the parliament, for becomming a ſuiter even in the cauſe of God vnto that aſſembly: whereas by the priuiledges of this high counſel, I was not to be moleſted by any, during your ſeſſion, but only by your honors, vnto whom I became a peticioner. It nothing preuailed me to ſhewe the high commiſſioners, that I was a ſuitor vnto the higheſt court in the land, and therefore not to be troubled by any inferior vnto them, during the time of their aſſembly, for the ſupplication which I had thereunto preferred. Neither did it any thing auaile me, to manifeſt it to be diſhonorable vnto this houſe, & to their honors therein met together, that they ſhould not be the judges of thoſe ſuits whereof they were entreated to conſider.

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The injury which at that time they offered vnto the liberties of this honorable court, (to commit their tiranny to me wards) had not bene so intollerable vnlesse they, who vsurped vnto them selues the deciding of my cause, had bene al of them members of this house. The persons then in commission, were these. Th'Archb. of Cant. the Bb. of London, Winchester and Lincolne: D. Lewine, D. Coosins, all parliament men at that instant. Now judge whether it be not against all right, that some fewe of the inferiour members in that house, (of which number in respect of manye, I might justly account the men before named) should extort vnto their priuat censure, the judgement of a cause preferred publikely vnto the whole parliament. The time hath beene, wherein this high courte woulde not haue taken a meaner injurie offered vnto their liberties, at the handes of anye prerogatiue within this kingdome: whether it stands not with the honor and credit of parliament men amongst posteritie, not to haue their liberties thus infringed and diminished, by inferior and baser courts: it behoues them that loue their countrie, and endeuor to maintaine the welth thereof to consider.

But whether this be behoofefull vnto the state or no, I am sure it concerneth me not to be judged by that court, wherein I may not answer vnto mine accusers (being the second head of the injurious and intollerable dealing of mine aduersaries) but must be enforced vpon mine oath to accuse my selfe. I am readie to answere whatsoeuer they can laye to my charge, and therein desire no other fauour at your Hh. hands, then Felix a pagan judge and an infidell, offered voluntarily vnto Paule th'apostle, that is, to Act. 23. 35.

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But whether this be behoofefull vnto the state or no, I am sure it concerneth me not to be judged by that court, wherein I may not answer vnto mine accusers (being the second head of the injurious and intollerable dealing of mine aduersaries) but must be enforced vpon mine oath to accuse my selfe. I am readie to answere whatsoeuer they can laye to my charge, and therein desire no other fauour at your Hh. hands, then Felix a pagan judge and an infidell, offered voluntarily vnto Paule th'apostle, that is, to Act. 23. 35.

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aunſwere vnto mine accuſers. This equall maner of triall which fellons enjoy at euery bar in this land, cannot be denied vnto me with any reaſon. And becauſe our law affoordeth this equitie vnto knowne malefactors, the tyranie of the high commiſſioners is vnſpeakable, in conſtraining men to accuſe themſelues. Porcious Feſtus an heathen idolator, when the Iewes woulde haue iudgement againſt S. Paule, before they had by witneſſes conuinced him of any crime: anſwered, as the holy ghoſte noteth, that it was not the maner of the Romanes (being Gentils and ignorant of the true God) for fauor to deliuer any man to death, before that he which is accuſed haue his accuſers before him, and haue place to defend himſelfe concerning the crime. And may not the men, who profeſſe they know God, be aſhamed in their own cauſe, for the fauor which they vniuſtly beare vnto themſelues, to impriſon their brethren profeſſing the ſame religion with them, becauſe they will not be their owne accuſers? And yet all the iuſtice that poore chriſtians haue at Lambeth is this. You are now ſent for by Lords grace here, & vs her Majeſties commiſſioners, we graunt in deed, that as yet we know nothing wherewith you may bee charged. For accuſers you haue none, neither were you ſent for to anſwere vnto thē. For it is our maner to deliuer men into bonds (yea and to death if the cauſe ſo require) though they haue no accuſers to conuince them of any crime. And therefore you muſt here be depoſed vpon your oath, to reueal whatſoeuer you know by your ſelfe, or any other of Gods children her Majeſties ſubiects. Whereby it ſhall come to paſſe, that you ſhall eſcape vs narrowly, but ere you depart the court, we will finde ſuffi-

Act. 25. 16.

The maner of adminiſtring iuſtice at Lambeth.

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cient matter to imprison you, and if you refuse the oath, to prison you shall goe. For we administer it, *Ex officio*, and so vpon your refusall, we may imprison you.

And will the high court of parliament suffer this bloodie and tirannous inquisition, to be practized any longer within this kingdom? What can the murthering inquisitors of Spaine do more, then by this snare, inueigle mens consciences, & constraine them to spill their owne blood? It is wel knowne, that no such maner of iniquitie can be warranted vnto the high commission, by the positiue lawes of this land. For in a criminall cause, they inforce no man to be his owne accuser. And against the law of God, (by which no man shoulde be punnished vnder two or three witnesses) and of nature, all men knowe this manner of proceeding to be. For admit that the law of blasphemie were now in force among vs, & that a man in the dayes of his iniquitie had blasphemed the God of Israel, were it not both against the lawe of God and of nature (the Lorde hauing vouchsafed him repentance of his sinn, and in his prouidence so disposed of the fact, as no witnesses could be produced against him) were it not I saye, both against the word and against nature, for him in this case to accuse himselfe? And yet the Archb. and his fellow officers, would either imprison a man *ex officio*, for denying the oathe in this point, or compell him to be his owne vnnatural murtherer. O miserable judges, before whom a man must needes, either transgresse the lawes of God and of nature, or thrust himselfe into inevitable danger. If they say, it is to be presupposed, that without just cause of suspition, they will put no man to his oathe: therein they protest

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no more then the Iewes did in accuſing our Sauiour Chriſt, and the inquiſitors of Spaine, draw with them in the ſame line. For the Iewes, they thought
Iohn 18. 30. much, that Pilate ſhould demand of them, what accuſation they coulde laye to our Sauiour Chriſtes charge, and therefore ſaid vnto him, if he were not an euill doer, we would not haue deliuered him vnto thee. Where we may euidently ſee, the wiſedom and diſcretion of the enemies of God and his ſeruauts to be ſuch, as they neuer accuſe any man, contrary vnto right, equitie & conſcience. And as concerning the Spaniſh inquiſition, it is well knowne, that that holy houſe, conuenteth no man, without great ſuſpition of hereſie. No more doe the high commiſſion, offer an oath vnto anye, without great cauſe, at the leaſt, without vehement ſuſpition of his enimitie to Lord Bb. and their gouernment.

And they are not only moſt injurious, in them ſelues, but they commit the execution of their tiranical proceedings vnto thoſe very often, whiche an honeſt man would be aſhamed to entertaine in his family. To haue a warrant for the apprehending, and touching of whomeſoeuer it pleaſe you to ſuſpect, is a charge of greate waighte, and ought not to be committed vnto any, but vnto ſuch, as are known to haue a rare and choiſe gouernment, ouer them ſelues. Otherwiſe if a lewd and an vndiſcreete turbulent fellowe, be armed with this ouerlarge and vnbrideled commiſſion, is not vnlikely but he will abuſe halfe the ſubiects hir maieſtie hath. And I pray you, what is likely to inſue thereof? Euen this. The intolerable vexation and bondage, of hir maieſties free borne ſubiects and people, and in time it is to be feared the great diſhonor, if not the contempt

of lawful authority it ſelfe. The Archb. of Cant. with his colleagues, ſendeth abroad his warrant to apprehend, whomſoeuer the meſſenger therein named doth ſuſpect. Ought not this waighty charge to be very waightely handeled? What choiſe then make they of the meſſenger? Surely Richard Walton is a man fit for the purpoſe. For they know his good behauiour, approued ſufficiency, and wiſdome to be ſuch, as for his outragious lewdnes, diſhoneſty, and want of gouernment ouer him ſelfe, amongſt all the roiſters in this land, they could not chooſe a more knowne, and notorious lewd perſon, and more vnfit for ſo waighty a charge to be the purſuiuant, he was ſometimes bedle vnto a company in London, (of the blacke Smithes I thinke.) The office though but meane, yet was that company aſhamed, to haue a perſon of that ſlanderous looſe behauiour for their bedle; and therefore, for his detected crimes, heere not to be named, they put him out of his place, being aſhamed to retaine him. And yet this is the man Right honorable, vnto whoſe diſcretion the Archb. of Cant. will commit the moleſting and impriſoning of whomſoeuer he ſhal ſuſpect. Admit that among his cuppes, ſom of his companions, doe bribe him to apprehende the honeſteſt and beſt affected ſubiect in a country, he may doe it by his commiſſion, and for his knowne lewdnes he is not vnlikely to attempt the fact. The magiſtrate is to aſſiſt him. And when he hath offered you this injury, you haue your amends in your hands, for he did no more then by his commiſſion, he is warranted, & thoſe who ſet him a worke are the high commiſſioners, who haue a prerogatiue aboue lawe, as they would beare the world in hand. May not her maieſties ſubiects then,

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thinke them selues to be in a good taking, when their liberrie shal depend vpon the pleasure or disliking of such as are the offscouring and refuse of men. And I doe thinke it neerely concerneth your Hh. of the parliament, to see that this abuse of the high commission by these men, be no longer tollerated in our state. For what care the high commissioners, howe tirannously they deale with his maiesties most louing subiects, as long, as they hope that no mans accusation and complaint, howe just soeuer, though in the behalfe of the interest of Christ Iesus, can be heard and countenanced against them? And therefore they are growne so insolent, as they dare enioine his maiesties officers, either at their commandement to worke impossibilities, or vpon the peril to answere the matter before them. From this insolency of theirs it is, that of late they haue in their mandatory letters, enioined the Major of Northampton, to surceasse the execution of his office in the gouernment of that towne vnder his maiestie, and either to become their pursuiuant, in apprehending one of his neighbours, or else personally to appeare before them at London, and not to departe their court without special leaue, his affaires in her maiesties seruice, and the distance of place betweene Northampton & London, nothing considered. And yet required they of him that which he coulde not bring to passe, because the party whome he was to apprehend, being wel known to be a dutiful subiect, and for the loue he beareth vnto Gods truth to haue bene heretofore so cruelly deale with at some of their hands, by long imprisonment, and so euil deale with, as his cause comming to be heard before the LL. of her maiesties priuy counsel, their Hh. iudged

M. Sharpe book binder of Northampton.

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the bishops proceeding against him, to be against lawe and conscience, and so were the meanes of his deliuery, the party I say, nowe fearing the like injustice, that hee sometimes tasted of, was compelled with the hinderance of his family to absens himself from his calling. And from this hope, that their proceedings shal neuer com into question, it also cōmeth to passe, that they giue out that I am an Anabaptist, an vnderminer of the chair of the magistrat, a pestilent & a dangerus subiect many waies. For otherwise they would neuer haue permitted by their authority any such bookes to be published against me, yea but I hold her maiestie with many thousandes of hir best subiects to be vnbaptised, and the question betweene master Doctor Some and me is, whether such as were and are baptised by popish priests and vnpreaching ministers haue and doe receiue a sacrament. If mine aduersarie himselfe had not cleared me of this accusation by his publike writings, his slander might at the least haue bin probable, whereas nowe his owne writings doe giue him and his allowers the shameleſſe vntruth. *But howe can they be held no ministers, but that the Elements administred by by them, should be denied to be sacraments?* I trust the one may be held, & the other not denied, with better reason by far, then the Archb. of Cant. can hold baptim deliuered by women, whome al the worlde knowe not to be ministers, to be a sacrament. And howe wil master D. Some answere himselfe in this point, which hath confessed al vnpreching ministers both popish priests, and protestant Idoles, to be no ministers? *But it is an Anabaptistical error to account magistracie for an human ordinance.* As though nothing ordained by man could be Gods ordinance al-

M. D. Some table page. 5. line 20.

M. D. Some Epist. pag. 2

Page 53.

M. D. Some pag. 185. line 3. 31.

M. D. Some table pag. 4.

so? Or that the places Rom. 12.1. & 1.Pet.2.13. were irreconcileable? And that it were a more Anabaptisticall, and intollerable error in me, to affirme the gouernment and offices of the common wealth, to be humaine constitutions, which is true then, for our Bishops to hould the gouerment, and offices of our churches to be the ordinances of man, which is most false? These and al such accusations laid against me and Gods trueth, as by the grace of God in mine answere to master D. Some, which ere it be long I hope to publish, notwithstanding they haue it in their hands, they shalbe proued to be palpable slanderers. So I do most humbly intreat you of this honorable assembly, in regard of the Lords eternal verite, against which these vntrueths are giuen forth, to see that either mine accusers shall prooue these crimes, wherewith I am charged, or cease to slander and trouble me for professing the trueth. The cause is the cause of God, as I haue proued, it is the cause of the church, and so the cause of many thousandes, of the most trusty, most sure, most louing subiects, that her maiestie hath, whose harts by the repelling of this my suite, must needes be vtterly discouraged and throwne downe, when they shal see the cause of God to haue taken no place in the highest court in the land. And being the cause of God & his church, and that against sinne, against impietie, against that which is likely to be the vndoing and ouerthrow of her Majestie and our state: it desireth no fauor but to be heard, and to cleare it selfe, euen in the presence of the aduersarie, that vpon good groundes you may either acquite it, or condemne it. It will prooue it selfe by Gods assistance, to be the author of no tumulte, no sedition, nor treason. It will also

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prooue, that no danger or inconuenience, can possiblie ensue the receiuing of it into any state: & that the bookes and writinges, sincerely fauouring the same (for any vnsound, or any vnjustifiable bookes, that haue bin published, which might seem to yeeld any countenance vnto it, the cause is not to answer) haue not bene invented of late, or stamped by mans brain, but haue had their beginnings from the daies of our Sauiour Christe, and his Apostles, and were penned by the spirite of God himselfe. On the contrarie side, it offereth to conuince the aduersaries cause, as an author of tumult and sedition from time to time, both in Churche and common wealth, as traiterous vnto the Majestie of Iesus Christe, a dangerous enemy vnto princes and states, and the fountaine of all confusion and inconvenience, not to bee repaired. And it offereth to prooue this cause & side of our Bb. to haue no other original and beginning, then the good intents of mans invention, not warranted by the word, euen corruption it selfe. And to be now supported and maintained, onely by the vnlawfull institutions of man.

So that it is nowe manifested vnto your honors, by how many waies you are bound before the Lord to accept and giue eare vnto this mine appellation, and I to appeale. Mine only hope is in you, be not vnmerciful and pittileſſe towards me. I am persecuted and oppressed for the cause of God, by those enemies, that cannot possibly affoard me either vpright judgment, or release from trouble, without their owne likely ouerthrowe. I desire, but that which is most christian, namely that I may not haue them both for mine acusers and judges, who before any seate of justice, dare not stand to their accusati-

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ons against me, and whome their proceedings with me, and alwaies heretofore with the cause I defend, doe manifestly conuince, that all trueth and equitie is perished from among them. Either the cause, and their doings haue no trueth, no strength, and no equitie in them, or else they wil now shewe the same in your presence, nor haue authority to examine their proceedings, whether they dare this attempt or no. I do heere before Heauen and earth, before hir maiestie and this assembly, before euery estate in this land, and al ages to come, cleare my selfe, and the cause I defend, from the grieuous and vngodly slaunders, whereby they doe continually loade the same. I offer my selfe, and my cause to be tried by any lawful authoritie, so dare not mine aduersaries, let them proue that I haue done any thing whereby in equitie I deserue punishment, & I will not grudge to sustaine the same: So that mine aduersaries be not my judges, and the judges of my cause, vnto whom they cannot chuse but be vtter enemies. I do not here set downe all, that coulde be saide against them, and their proceedings, which are most Anti-christian and intollerable diuers wayes. I omit that they are fallen from euill to worse, since the beginning of her Majesties raigne vnto this houre, and that they are likely to proceed in this course (without their restrainte) vntill they haue brought the Lords hand to execute his vengeaunce against vs & our land. Their errours are growne intollerable, euen in the mayne pointes of religion, and that contrarie, not onely vnto the written word of God: but euen to the writings, that haue bene and are published by authoritie, euen by themselues. They allow a forme of morning prayer, joyned vnto all printed

Psalmes in meeter, allowed also by publike authoritie. Therein it is flatly and expresly set downe, that it is not possible for anye man ordinarily to be saued, but by preaching: and yet behold these men, euen our Bb. especially the Archb. of Cant. haue and doe maintaine, that men may heare, beleeue, and so ordinarily be saued without preaching. And by the practize of this monstrous errour, contrarie to the word of God, contrarie vnto the established, & priuiledged doctrine, allowed and practized in this kingdom in the beginning of her Majesties raigne. They are the verye knowne cause of the perdition (without the Lordes secreete and vnreuealed mercies) of infinit thousandes of soules in this land. But although I say, that in their vngodly proceedings, they neither agree with the Lord and his word: nor with themselues and the receiued and established doctrine in our Church: yet I do here omit to make any catalog of their damnable errors and practises. Onely in this poinct I wishe your Hh. to consider, whether in trueth, the words of the prophet *Hosea* may not be truely applied vnto our Bishops in England at this day, & the most that depend vpon them *The prophet is a foole* in all good waies, *the spirituall man is mad: The watchman of Ephraim should be with God: but the prophet is the snare of a fowler in al his waies, and hatred in the house of God*, or whether with Zephaniah and Ezekiel you may not truely say vnto them, *that they are light and wicked persons, such as haue poluted the sanctuary, & wrested the lawe that they are like the Foxes in the wast places, and such as haue not risen vp in the gapps, nor made vpp the headg for Englande, to stand in the battel in the day of the Lord.* And if you finde these things to be verified in

Rom 10. 14. 1. Cor. 1. 21. Iam. 1. 21.

Hosea. 9. 7. 8.

Zephan. 3. 4. Ezek. 13. 4.

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our prophets and ſpiritual men, then alſo vndoubtedly may it be ſaide vnto England, *the dais of thy viſitation O England are come, the daies of thy repentance are at hand, and England ſhal knowe it. Becauſe thy prophets for the moſt part are fooles, and thy ſpiritual men are madd, thy watchmen are as the ſnare of a fowler in al their waies, yea and they are the very cauſe that the houſe of thy God is ſo hated, and deteſted of all eſtates,* as the building thereof is not regarded

It remaineth now right honorable, that I betake you vnto the almightie, whoſe cauſe is nowe in hand and before whome one day you ſhall giue account of your dealings in it, humbly beſeeching, and intreting you, that herein, and in all other matters of waight, you would take the holy man Iob for a patterne, that the ſame eternal bleſſing may fall vppon you, which he enjoieth to his neuer ending comfort with whoſe words I wil end. *And when the eare hard me,* (ſaith Iob) *it bleſſed me, and when the eie ſaw mee, it gaue witneſſe to me, for I deliuered the poore that cried, and the fatherleſſe, and him that had none to help him, the bleſſing of him that was ready to periſh, came vppon me, and I cauſed the widowes hart to rejoice, I put one iuſtice and it couered me, my iudgment was a robe and a crown, I was the eyes to the blinde, and I was the feet to the lame, I was a father to the poore, and when I knewe not the cauſe I ſought it diligently, I brake alſo the thawes of the vnrighteous man, and pluckt the pray out of his teeth.*

Iob.29.11. 12.13.14.15 16.17.

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Your moſt humble ſuppliant,

IOHN PENRI.

See Wood's Athen. p. 258 &c for an acc.t of this Penry.